

Tehilim Perek 48

Welcome to NachDaily, covering the entire TANACH one perek at a time. I'm Rabbi Shaya Sussman, and today we'll be discussing Tehilim, Chapter 48.

We're continuing the chapters written by the sons of Korach which discuss the final redemption and specifically single out Yerushalayim for its unique spiritual qualities and the Temple Mount for being the site of the 3rd Beis Hamikdash.

This festive chapter is a prophetic song describing the beauty of Yerushalayim, the "city of God," when it will be completely rebuilt. Verse 3 describes Yerushalayim as being the "joy of the entire earth." God's supreme hand will be revealed for all to see.

Verse 2 says:

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הֶרֶם קִדְשׁוֹ:

God is great and much acclaimed in the city of our God, His holy mountain.

The Metsudos and Radak explain that God will be praised and considered Supreme by mankind when He fully rests His Divine Presence on Yerushalayim.

The Ramad Walli offers a kabalistic interpretation: This passuk has a double expression of God's greatness, saying, 'Gadol Hashem u'm'hullal me'od.' This is reference to the "rebuy ohr," increase of His light that will flow down into the world.

God's name of Yud Key Vav Key will shine for all to experience. If you spell God's name b'miuley with the letter alpeh, it will equal 45, which is the same numerical value as the word "me'od" in our passuk.

When completely spelling out each letter of God's name, "Yud" is comprised of Yud Vav Daled, "Hey" is spelled Hey Aleph, "Vav" is Vav Aleph Vav, and the last "Hey" repeats Hey Aleph. All this equals 45, which is the same numeric value as

the word me'od. This is to teach us that God's name is going to be one, and His amazing, exalted and elevated light will radiate onto the world.

Verse 11 has the psalmist excitedly looking forward to the time when, "inside your sanctuary we will experience Your love and kindness."

In the times of Mashiach, the entire world will praise God. The psalmist urges the builders in the Messianic age to gaze at the magnificent architecture and buildings that were rebuilt. All will then see that God is the source of all existence.

It is noteworthy that this chapter was designated to be said as the "Shir shel Yom" on Mondays at the end of davening.

The Gemara in Rosh Hashana 31A explains that it was selected to be said on Mondays in the Beis Hamikdash because it corresponds to the second day of creation, when God created a separation between heaven and earth.

What is the connection between this perek and the second day of creation?

The Maharsha explains on that Gemara that as God created two places, heaven and earth, He "chose," in a way, to live in the heavens. Of all the places in the physical world, however, God chose to "live" in Yerushalyim.

An alternative explanation could be that God split heaven and earth, and the Temple Mount, the very place where this split occurred, is the intersecting point where they kiss.

Ramchal, in Sefer Mishkeney Elyon, which is his Kabbalistic description of the 3rd Beis Hamikdash based on Yechezkel's vision of the 3rd Temple, also says that the Makom Hamikdash is the center point for all the spiritual and physical worlds. It is the place where this mundane world intersects with all the lofty elevated spiritual lights that emanate from the upper worlds. The Makom Hamikdash, with its intrinsic Kedusha, is like a super highway from which all Kedusha, holiness, and purity flow into this world.

Har Habayis maintains its Kedusha because the creation of this world was an outgrowth of the elevated Divine lights that began in the upper worlds and gradually became more physical or tangible as the creation process took place. They in a sense burst forth at the Makom Hamikdash in the Kodesh Kadoshim, Holy of Holies. It is the so called umbilical cord of creation, where the Divine ideal is manifested in this world.

May we merit seeing the building of the 3rd Beis Hamikdash with our very own eyes, when we will be able to quote verse 15: כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד הוּא יְנַהֲגֵנוּ עַל-מִוֹת:

For God—He is our God forever; He will lead us evermore.

Thank you for listening and have a wonderful day.